

Christian Reflector.

Fear God and give glory

to Him.

All Scripture is profitable. God hath made of one

blood all nations of men.

CYRUS P. GROSVENOR, Editor.

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Dea. WILLIAM CHURCH, No. 228, Hod-
don street, is appointed Agent for the Christian
Reflector, for the City of New-York.

Slavery.

New Baptist "Test Act."

In our last paper, we presented the reader with
the famous "Preamble and resolutions on tests of
church fellowship," gotten up at Baltimore. The
remarks made respecting it, were far too limited.
If the nature and importance of the document are
considered; if by Baptist churches are, indeed,
"independent bodies," they may not safely suffer
such an imposition of authority to be exercised over
them by a few individuals. In order to appreciate
the document, its origin must be considered, and the
circumstances under which it was produced must
not be overlooked. Words usually taken their mean-
ing from the connection in which they stand, and
so do entire documents.

Mr. Davis of Georgia, one of the signers who
were initiated into the true design of the Act, told
us publicly in Boston, that it was intended to coun-
teract the introduction into the churches, of such
novel subjects as Anti-Masonry, Temperance and
Abolition; and the Baptist "Religious Herald" of
Virginia, in the article we copy to day from the
Vermont Telegraph, sets forth, with approbation,
the ingenious scheme of pacification, in its true
light.

It is, then, the real purpose of the document to
declare the introduction of either Anti-Masonry,
or Temperance or Abolition into the churches, to
be a new thing,—the introduction of a new test of
communion. On this assumption we ask the reader's
attention to some facts which seem to conflict
with this position.

Passing by the subject of Anti-Masonry, let us
inquire into the facts relating to Temperance and
Abolition.

We need only say of the introduction of Tem-
perance, total abstinence, as a test of communion
in our churches, that for some ten or more years,
many churches have had on their records resolu-
tions refusing to admit to their fellowship any per-
son known to be in the practice of using ardent
spirits as a beverage. We believe that, in some
of the churches, this test of fellowship has existed
longer than ten years, and that some hundreds of
churches have now introduced it. But, as we de-
clare to collect a history of the action of our churches
on this subject, we defer the statement of particu-
lar cases to a future day, and respectfully re-
quest our brethren to examine the records of their
respective churches and to forward to us, as early
as possible, a copy of any resolutions which they
may find relative to this subject, with the date
when they were adopted. At present, it is suffi-
cient for our purpose to remind the reader that,
probably, a majority of the Northern signers of the
document of which we are speaking, are the known
advocates of excluding spirit drinkers from the com-
munion. Do they, therefore, mean to condemn
their own practice in this matter? Certainly not.
If, then, to prevent the exclusion of slaveholders
was the thing they had in view, when they put
their names to that paper, we may inquire into the
facts of this case. Is it a new thing to exclude
slaveholders from Baptist Churches? On this in-
quiry, also, we solicit information from all parts
of the country. With some cases of long standing
we are acquainted. Two only will now be named.
A very intelligent member of the Oliver street
Baptist church in New-York, assured us, in the month
of February last, that he had seen a resolution, or
rule, on the records of that church, refusing fel-
lowship with slaveholders. Whether it is retained on
these records to the present time, we are not in-
formed. The MacDougal street Baptist church in
the same city, we are sure, entered such a rule on
their records at their constitution, and have retained
it to this day.

The probability is that, by searching the records
of our churches, very many similar cases will be
discovered, some of them far back.

We believe that, in the early times of our coun-
try, professors of religion neither trafficked in slaves
nor held them; but stood opposed to these practices,
until the worst of men had brought many
Africans to our shores and sold them to others near-
ly or quite as bad as themselves, when at length,
the opposition gradually died away, under the in-
fluence of the custom of the community, and the
professed disciples of Christ yielded to the suppo-
sed necessity of the case, and consented, one after
another, to become the holders of slaves, and then,
even slaveholders. If our brethren will bestir them-
selves and ascertain the facts relating to this im-
portant question—immensely important at this
juncture—we believe, they will do the cause of
truth and humanity essential service.

Taking no more than the two cases already stat-
ed, we are sustained in asserting that the refusal of
a church to have communion with slaveholders, is
not a new thing—is not the introduction of a new
test of communion; and the numerous churches
which have, within a few years, adopted this test,
have not violated Baptist usage. They will not,
therefore, be in haste to retrace their steps at the
dictation of many slaveholders abetted by a few
Northern men. But, if there were not on record
the resolution of a single church, withholding or
withdrawing fellowship from slaveholders, the prac-
tice is not to be condemned in the first church

which might introduce it. It would be necessary
only to show from the Gospel, that slaveholding is
a flagrant sin, and it would be the duty of any
church to commence the work of reformation with-
out delay, and set a worthy example to all others.—
This case is distinctly analogous to that of the first
total abstinence from intoxicating drinks, which
stood alone, a spectacle of true moral sublimity,
and lifted up his voice, in kind and earnest remon-
strance in the hearing of his brethren, every one of
whom, it may be, apprehended no evil in the mod-
erate use of such drinks, and even thought it nec-
essary. This man needed not the approval of the
church to sustain him; and now so say must, if not
all, of the Northern signers of the "Test Act."—
Why, then, is it at all necessary for an individual to
inquire whether the church will or will not approve
his sentiments on the subject of slavery, or his enu-
ciation of those sentiments? If the church is
wrong, when tried by the Gospel, it is true "chris-
ty" to correct her, and the individual ought to be
upbraided and not reproached, who has discovered
the wrong and interposed his influence for its cor-
rection.

In view of these considerations, we affectionately
and solemnly appeal to the Northern signers of
the paper on which we have animadverted, and ask
them, if they have done Gospel duty in thus setting
their names to a document whose purpose, they
now cannot deny, was to rebuke such churches as
have withdrawn fellowship from slaveholders, and
to prevent others from doing the same thing. Your
influence, dear Brethren, is now publicly given to
the slaveholder. He so understands you, and so
do the community at the North. Your name, if you
allow it to stand there, is to be registered
among the open supporters of the foul system of
American slavery. If you are judiciously convinc-
ed from gospel principles and precepts, that you
are right in rebuking those who are striving, as
they think, on Bible authority, to convince the
slaveholder of his sin, we cannot complain. But
we may entreat you to review what you have done,
in that light in which you will undoubtedly review
it hereafter.

From the Vermont Telegraph.

Important Disclosures.

The Religious Herald, the Baptist paper for Vir-
ginia, in an editorial article giving an account of
the proceedings at Baltimore, makes the following
important disclosures. I annex a few brief notes,
and also place some words and phrases in the ex-
tracts, to which I wish to call particular attention,
in italics.

SOUTHERN CONVENTION.

The Southern delegates assembled according to
notice on Monday morning at 10 o'clock, but not
in the place appointed—the Calvert street church,
having at a church meeting, held subsequently to
the appearance of the notice in the Herald, passed
a resolution, containing a request that the meeting
should be held in some other place. It is due to
brother Adams, to say, that he disapproved of this
resolution, and in a letter to brother Taylor, in
which he communicated the action of the church,
he stated that he would procure some eligible place
in which the Convention could meet. At the earnest
request of some of our northern brethren, the
Sharp street church, consented to invite the Con-
vention, and in a letter to brother Adams, he in-
vited them to meet in their lecture room. At this
place the Convention convened—about 50 delegates
being present, about three fifths of them from our
own State. Deacon Thomas Stocks, of Georgia,
was chosen chairman, and brother J. C. Crane, of
our city, secretary. After the reading of the notice
of the Convention, a letter from brother Taylor, in
which he communicated the action of the church,
was read, and the Convention proceeded to the
business of the day.

Dea. Benj. F. Keyes of West-Boylston, Dea. Benj.
Hawkes of Templeton, Edward Kendall Jr. of West-
minster, Geo. S. Burgess of Leicester, Thomas
Temple of Hubbardston, Vice Presidents.
Rev. Joseph Warren Cross of West-Boylston,
Cor. Sec.
Gileman Jones of Ashburnham, Rec. Sec.
Capt. Alpheus Kimball of Fitchburg, Treasurer.
Dea. Robert Peckham, of Westminister, Auditor.
Maj. Maynard King, West-Boylston, Geo. S. Flint
Esq., Rutland, Rev. Andrew Pollard, Holden, Rev.
John H. Willis, Petersham, Rev. Horace Moulton,
Ashburnham, Jacob Puffer Esq., Leominster, Dea.
Wm. H. Moore, Boylston, Directors.

All of which were unanimously elected.
The Business Committee reported the following
resolutions, which were probably discussed by
Messrs. Tracy, Cross, J. W. Alden, and others, and
unanimously adopted.
1. Resolved, That in the liberation of the Ameri-
can Captives we distinctly recognize the over-
ruling of God; and while we ascribe all the
glory of their deliverance to His infinite wisdom
and His almighty power, we would also cherish
sentiments of the most heartfelt gratitude towards
their noble and self-sacrificing efforts to rescue
these immortal beings from an ignominious and
cruel death; or from a hopeless and interminable
bondage.

2. Resolved, That the observations upon the na-
ture and effects of slavery, which may be made by
men of intelligence and piety, from their own per-
sonal knowledge and experience, are, and ought to
be, among the most efficient means of arousing the
community to a just sense of the magnitude of this
great and awful sin.

3. Whereas the Anti-Slavery cause is the cause
of God and humanity, and, as such, ought to be
permitted by our churches to occupy the same de-
gree of favor as other benevolent branches of christian
effort, inasmuch as slavery is the great stumbling
block of all moral reform, therefore
Resolved, That it is the duty of abolitionists in
the various churches to take the same measures to
raise annual collections for the Massachusetts Abolition
Society as for other benevolent objects.

4. Resolved, that the Free American is an im-
portant, powerful and necessary auxiliary to the
abolition enterprise; worthy the patronage, and
entitled to the cordial support, of all who desire the
overthrow of American Slavery; and that we will
use our influence to extend its circulation, by recom-
mending it to our neighbors and friends.

5. Resolved, That we recommend to the Towns
in Worcester North, to raise their proportion of the
expenses of the Massachusetts Abolition Society,
and send in the amount forthwith to the General
Financial Agent, J. W. Alden, No. 32 Washing-
ton St. Boston.

Whatever befalls me in this life, let me never re-
ceive, much less merit, such a eulogy as this! Nay,
—rather, from such mouths as pronounce such eulog-
ies, let my name be called *anathema maranatha!*
(5) After such disclosures as these come to the
light, what must be thought of the miserable farce
played off in the General Convention, by Southern
signers, to make things appear as though there was
no plan in operation to make compliance with
southern requirements, by expelling, or "leaving
out," a "leading abolitionist." Here it is distinctly
stated that in this preliminary convention, called
and held for the adjustment of this very matter, "the
belief was expressed that the leading abolitionists
would be left out of the various Boards." Where,
then, was the honesty of this party, when they went
into the General Convention and got up a farce, by
having a Southern member [Fuller] start a speech,
that would vaguely touch the point, and bring out
questions to be evasively answered—and all to have
it believed that nothing was on foot which they had
been planning?

[Further extracts and notes next week.]
We thank brother Murray for the correct view
he has taken of the New Baptist "Test Act."—
The reader will be careful to observe in what light
the Herald views the maneuvering of the original-
tors of the plan for putting down the abolitionists,
and they will perceive that we had before given the
right exposition of the singular transaction. In
another article, we have said that some of the sign-
ers now say that, when they signed the paper, they
did not so understand it. This we heard Eld. Cal-
dicott, of Roxbury, declare in the recent Baptist
Anti-Slavery Convention at Boston. The same
we have been told was the case of Eld. Choules, and
of some three or four others, we believe the same
of them. These brethren were deceived in regard
to the nature of "the document" to which they
subscribed their names, and we hope that they will
all soon publicly so declare themselves.

"The document" was designed to get rid of the Anti-Slavery
agitation in the Baptist churches altogether,—
to suppress all further discussion. But the league
cannot endure the ordeal to which it is to be sub-
jected. Baptists will evince that they are "in-
dependent," both as churches and as individuals, and
that any attempt to abridge this liberty will be fol-
lowed by a more energetic exercise of their rights.
We earnestly solicit of our brethren, that they
let us know what they think of this whole matter.
There is a time to speak as well as a time to re-
frain from speaking; and we believe that, if Baptists
are, as they profess, the friends of religious
liberty, they will speak now. Let every one speak
kindly, but with that christian frankness which is so
essential in a crisis like the present.

For the Christian Reflector.

Worcester North Abolition Society.

Held its annual meeting in the brick Church, Rev.
Mr. Cross' West-Boylston, on Wednesday, May
18, 1841, Rev. Geo. Waters, of Sterling, the Presi-
dent, in the chair. Prayer was offered by Rev. L.
W. Tracy of West-Boylston, after which a Commi-
tee on the roll, a Business Committee, and a Com-
mittee of nomination reported the following gentle-
men, officers of this Society for the ensuing year.
Rev. Geo. Waters of Sterling for President.
Dea. Benj. F. Keyes of West-Boylston, Dea. Benj.
Hawkes of Templeton, Edward Kendall Jr. of West-
minster, Geo. S. Burgess of Leicester, Thomas
Temple of Hubbardston, Vice Presidents.
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Financial Agent, J. W. Alden, No. 32 Washing-
ton St. Boston.

The meeting was one of unusual interest. The
remarks on the 2nd resolution, by Rev. Mr. Tracy,
who has just returned from friendship, were listen-
ed to with deep emotion. His description of a visit
to a slave warehouse, where human beings are well
fed on "ham and excellent coffee" for the southern
market, and of the heartless indifference with
which the proprietor exhibited his stock, was thrill-
ing. We earnestly wish all our friends had been
present. The harmony and friendship in this
meeting were such as to ensure a hearty co-opera-
tion and successful effort in the cause of the slave.
The meeting separated with strong confidence in
the God of the oppressed that he will not suffer the
cause of abolition to "die away."
ASHBURNHAM, May 25, 1841.
GILMAN JONES, Rec. Sec.

The Season Open.—A correspondent, who lives
on one of the lines of communication between the
land of patriarchal institutions, and the Canadian
city of refuge, writes us, that the "spring season

has now fairly opened," and that eleven fugitives
passed through in a body not long since. They
had evaded their pursuers, who, though eager in
chase, had fortunately taken the wrong track. He
states that nearly or quite twenty have gone on this
spring, by the route under his observation, and
adds, "I hope the poor success which has attended
the efforts of the 'owners' to recover their prop-
erty," and the great expense accompanying them,
will be somewhat discouraging."

Slaves Emancipated by Mr. Birney.—One of these
young men is now member of a college in Ohio.
Mr. Parker of the college, in a letter to the Philan-
thropic says:
"When he was first admitted, it produced a slight
shudder, and some of my most pious neighbors
manifested no small degree of solicitude for the
character of the institution, and expressed their
doubts of the expediency of such admission; my-
self and family, though, however, it was best to do
right, and now, after perceiving him to remain a
five months' session and part of another, we find
Edwin's color has been so indelibly impressed by
his Maker, that he has not rubbed off, but his good
conduct has well rubbed off all the prejudice
against him, so that I am in hopes all who have
been afflicted with the complexion in this section,
are in a state of 'conversione.'"
From N. H. Baptist Register.

QUERY. Can I as a Baptist and an Abolition-
ist recommend a member of my church to join a
slaveholding and slave-trading Baptist church
wherever such a church may exist?
An answer to the above in accordance with the
principles openly maintained by the denomination
will be received as a favor by
CONSISTENCY.

The subject of slavery in America having been
brought under the consideration of the Baptist church
meeting in Maze Pond, London, November 24th,
1840, it was
Resolved.—That, after hearing the resolutions of
the Anti-Slavery Convention, and some statements
in relation to the state of slavery in America, and
especially in connexion with the professing church
of Christ in that country, we do solemnly and de-
liberately record our determination to refuse com-
munion at the Lord's table with any person known
to be the holder of a slave.

(Signed) JOHN ALDIS, Pastor.

From the Friend of Man.
Peterboro, April 6, 1841.

Mr. Hough,—I have recently received a letter
from my correspondent who resides in Tennes-
see. That your readers may confide the more
in his representations, I would remark that he is
a gentleman of great intelligence and great moral
worth. James G. Birney, who, when he
lived at the South, was well acquainted with
him, holds him in high estimation. The exten-
sive landed property of my correspondent in
Tennessee and in other of the slave States is
the occasion of his travelling a great deal, and
of his witnessing much of the real and practical
character of slavery. He writes me freely and
without reserve. I wish I could send his letters
entire to the press. But to do so would be at
the serious hazard of his personal safety.
The following extracts are from my correspon-
dent's last letter. Very respectfully yours,
GERRIT SMITH.

Extracts from a letter of Gerrit Smith's corre-
spondent, dated March 22, 1841.

"In the printed copy of my letter in the
Friend of Man, Jan. 19th, I discover two errors,
which, if mine, escaped my attention. I should
have said North Carolina instead of Mississippi,
as the State referred to by Mr. —. In speak-
ing of this country as opposed to slavery, I meant
to have said: 'A very large proportion who
own slaves are opposed; while but few are despo-
sited slaveholders.' Colored persons, even if
free, are not permitted to hold slaves at the
South."

"The public sentiment here revolts at such
barbarities; but it should be recollected that we
are in a district where there are but few slaves,
and one more enlightened on the subject than
most others at the South. Cases of equal cru-
elty are constantly taking place in South Caro-
lina, Georgia, Alabama, and Mississippi; in
fact, in all the cotton-growing parts of the South,
where they are put under owners. A wagoner
with whom I am acquainted from — county,
by the name of —, passed here some
three or four days since, on his return from Au-
gusta, Ga., stated that on his way he had at the
house of John Smith. Smith had an overseer,
who stripped a negro man, tied his hands to-
gether, drew them over his knees, ran a stick
through above his arms, then with one of those
heavy slave-drivers' whips, struck him three
times, and then entirely through the skin,
which, being strained, spread open. He then
took a lighter whip and whipped him to a jelly,
to use his own language, from his head to his
feet. All this was for a report, which the owner
had heard, viz. that the negro said the overseer
should not whip him a second time, which the
negro declared then and next day to be en-
tirely untrue. Cases of these enormous cruelties
are so constantly reaching us from South Caro-
lina, that they excite little attention."

"There is a planter at —, Jefferson county,
by the name of —, from South Carolina,
who has about 40 slaves, who adopted this despo-
tic plan of discipline. He first hired a Tennes-
see overseer, with whom I am somewhat ac-
quainted, but who resigned his office very soon,
as he could not be as cruel as his employer re-
quired. — then brought one from S. C.
The neighborhood was so shocked with his cru-
elty, that several planters waited on —, and
told him that it must be discontinued. —
paid some attention to the remonstrance, but is
sufficiently barbarous yet. He complains of the
country as being too free for him. Report says
he has purchased land in Texas."

Some two weeks ago, when on his way to
—, I was compelled to stop at the house of
—, in a severe rain. He is one of the despots
of the County, though keeping a public house.
I had never stopped with him. I had several
times conversed with him on the subject of slav-
ery. I met with no harsh treatment. His pro-
fessions were friendly to me individually, though
he said hard things of the abolitionists. I should
think he had about twenty slaves, clothed in rags
— some of them barefoot in this cold March
rain. On Sabbath morning, while breakfast
was preparing, a slave came to the door and
spoke to him. He took a leather covered whip,
with a lash about twelve inches long, called here
a wagoner's whip. With this he stepped into

his yard and whipped some five or six of his
slaves. Every blow could be counted. I should
suppose they were as secure as a strong man
could make them, and probably averaged about
twenty to each slave. He returned, and by the
way, the family, confided, their engagements
as usual, to go to church, and he had been to
the door to speak to his slave. With their of-
fences were unknown to me. There is al-
ways enough with such despots. They should
there be no other, they say it is best to keep
them 'cowed.'"

"There is uneasiness in Kentucky, this State
and North Carolina, and in all of them a major-
ity of legal voters opposed to slavery. Marshall's
letters published in the Louisville Journal have
reached you. I have sent but one that in the
paper of Feb. 3. The Kentucky travellers tell
me that the anti-slavery influence there is on the
gain. It is in this state. Many good men are
discussing it openly. There are some who call
themselves abolitionists. Of the number is my
excellent friend, —, Esq., Cashier of the
— Bank in —. He freed his slaves, and
he assured me that he thought it no dishonor to
be known as an abolitionist. A family of slaves
have lately been made free in —, that were
owned by the Clerk of the Court. I think there
were about 15. About the same number owned
by —, by a Mr. —, will probably be taken
to Indiana and made free. Mr. — is
offering his place for sale for that purpose. My
good friend, Judge —, says in a few years
all will be made free. When I saw him last
week I loaned him your reply to Mr. Clay. He
assured me it was his intention to write you.
This, unimportant as it may appear, is worthy of
some regard, as it will do much to show that the
most intelligent men at the South have much re-
spect for abolitionism."

"Last week — Esq., of — North Caro-
lina, stopped here on his return from Texas,
where he had been for some months, settling the
estate of a son who died there. He spent a night
with us on his way out. I found him an inter-
esting man strongly opposed to slavery. He as-
sured me he had long exerted himself to over-
throw it in North Carolina. He has been seven
years a member of the Legislature, and assured
me that he knew the opinion of most of the lead-
ing men of the State on the subject. He states
that there is now a majority in the State opposed
to it. He was much gratified when I assured
him that our anti-slavery people of the North
would be glad to correspond with him. I gave
him your address. You will probably receive a
letter from him soon. If the tax is too great on
your time, some of our friends will, I hope, find
it convenient to correspond with him. If I am
not mistaken, a door is now opened, which, if
rightly improved, will give us access to the whole
anti-slavery influence in North Carolina. All
that is wanting there to make it effectual, is to
make it active and energetic."

"I think the resolution of the abolitionists a
the North to act politically, excellent. Assure
our pro-slavery friends that we will remember
them at the poll, and they will soon become
sparing of their abuse. If generally adopted at
the North, it will find its way across Mason and
Dixon's line and then the days of slavery are
numbered."

"A large proportion of the Presbyterian and
Methodist clergymen that I am acquainted with,
at the South, are opposed to slavery. Most of
these are humble, pious, self-denying men. —
I am sorry to say that we have some pro-
slavery clergymen in this State. Among the
most conspicuous is an editor of a political paper
published at Jonesboro, in E. Tennessee. His
name is William G. Brownlow. But few peo-
ple leave his office without some denunciation
of the abolitionists. A year last February, he
made one of a delegation from Washington
county to the Knoxville Whig Convention. With
some, I may say many, good traits of character,
he is excitable and indiscreet. On his way
at Greenville, he procured a red flannel petticoat,
carried it himself on a pole some 20 feet long,
as an expression of contempt for a slander on
Gen. Harrison. Such a strange exhibition drew
squad of both parties out to see what was pass-
ing. When he saw loco froids, he called to
them, with a familiar sang froid, 'Look here
you rascals!' As the roads were bad, they had
some 20 or 30 miles to ride on the Sabbath.
Mr. Brownlow carried his flag to the door of
his hotel in Knoxville, in the afternoon. In the
excitement on Monday evening, he drank too
freely. His severe personal remarks soon
brought him into a quarrel with one of the ad-
versary party. It was said that in this his ad-
versary was the aggressor. Brownlow sent to Bal-
timore, by Gen. William Brazleton, for a select
pistol. Soon after receiving it he met his ad-
versary in the street for a personal rencontre.
But his foe got the first shot and wounded him
severely in the thigh. This man (his adversary)
gives a detailed account of these transactions,
with the exception of drinking too freely at
Knoxville, and states that he yet preaches—in
his paper. I have heard that he would not be
permitted to remain in the Methodist Church
without reformation, but as yet I have not heard
of his expulsion. This is here a very unusual
case. But the pro-slavery clergy at the South
as at the North, sometimes act apparently in the
absence of religious influences."

For the Christian Reflector.

West Chester, Pennsylvania, May 27, 1841.

My Dear Brother,—The Central Union Baptist
Association has just held its anniversary in Notris-
town. The church with which I met, is under
the care of a slave, Samuel Aaron, late of Bennington,
N. J., well known as a distinguished advocate of
Temperance and human rights. He is now asso-
ciated with coadjutors in every benevolent enter-
prise,—with brethren in the ministry who deem it,
not only compatible with their official duties, but
as constituting an essential part of them, to bear
testimony against every species of iniquity, how-
ever great the number of its perpetrators, or of its
perpetrators. The brethren who convened on the
late occasion were determined to "do with their
might what their hands found to do." They did
not shrink from protesting against the great sin of
the church and the nation. Fidelity to the Savior,
and love to the brethren, seemed alike, to demand
of us a rebuke of that system of wrong, and cru-
elty, which has so long been practiced or conniv-
ed at, and thus really participated in by those
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from his own life, illustrated in a very striking manner the dreadful effects of intemperance. He testifies from his own bitter experience—he points to the life—he holds up no fancy sketch, but the living and breathing monster—so that all may look at him and abhor him from their inmost souls—so that all may look at him and be incited to duty.

Salem Register.

Cold Water Army.

The advantages to the cause of temperance in forming the Cold Water Army, are briefly: 1. As a means of saving the rising generation from learning to use intoxicating drinks. 2. To fill their minds and hearts with the doctrine of the temperance reformation, so that they will resist all temptation to take such drinks, when they come to maturity. 3. Through them we hope to interest families and individuals, who have hitherto stood aloof. How to organize the army.

1. Let two or three gentlemen and five or six ladies, in a town, undertake the enterprise. Some, or all of them should be singers, and able to learn the children to sing.

2. Let them invite all the children to meet them at a time and place appointed, to form the army.

3. Let the names be taken down in a book under a pledge—so this pledge:

"So here we pledge perpetual hate To all that can intoxicate."

4. Teach them to sing the songs (printed in the Temperance Journal,) and select at every meeting, several to "speak pieces" and dialogues on temperance, at the next meeting.

5. Induce them to bring their children at every meeting, till all are enrolled. Meetings should be often.

6. At some convenient day, 4th of July perhaps, get up a celebration, march with badges and banners, sing, &c., to a grove, and there let parents and others meet them with refreshments; or go to a church: let there be public addresses, or let the dialogues and other pieces be spoken.

A common badge, for the Cold Water Army, has been got up by Mr. R. Andrews, of this city, and can be had at \$5 per hundred at our office, or at Whipple & Darnell's. Banners, at 25 cents each, are also ready. A medal will be prepared.

Temp. Jour.

The Sabbath School Visiter says—

"As there is beginning to be felt a new interest on the subject of temperance, and as many and successful efforts have of late been made to enlist the young in this cause, we would suggest whether some of our schools might not, on the coming fourth, take measures for the organization of Cold Water Armies. A common and desolating enemy is abroad, laying waste for our fair heritage. Already many of our fathers and friends have fallen by his cruel hand; and every good citizen, and every child, should arise, gird on the temperance sword, and hasten to avenge their melancholy death. Let the youth, in every town, assemble on the fourth, enroll their names, appoint their officers, organize their armies, and then pledge their lives and their sacred honor to this cause. Let the temperance standard be erected in every town, and the work of enrolment go on, till every child and youth has enlisted. With such a mighty army, all thoroughly disciplined, and burning for the fight, we will go forth, under the guidance of the God of battles, to certain conquest; and loud, and joyful shall be our shout of victory—victory—victory."

A gentleman from Springfield writes—

"Our cold water army is organized, and numbers upwards of four hundred boys and girls. The children are enthusiastic. They circulated the tracts for us, and did not fail to put it into every tavern and grog shop, and drunkard's house. They also took the remnant of our almanacs and scattered them. We intend to have them circulate our temperance papers. They have also a fine organization of the cold water army at Cabotville, numbering over 300."

Miscellany.

The Farmer's Life.

BY R. COLMAN.

What a means of imparting pleasure is an improved agriculture. How many charming examples present themselves among us of improvements which every eye gazes upon with unmingled delight. Let a man according to his power, take his ten, twenty, fifty, or a hundred acres. Let him comb the hair, and wash the face of nature. Let him subdue, clear, cultivate, enrich and embellish it. Let him smooth the rough places; and drain the wet, and fill up the sunken, and enrich the barren. Let him enclose it with a neat and substantial fence. Let him line his borders and road sides, with ornamental trees, and let him stock every proper part with vines and fruits. Let his fields and meadows wave with their golden harvest, and let his hills be covered with herds, rejoicing in the fulness with which his labors, under the blessing of God, have spread their table, and who, when he goes among them, hasten from all sides to meet him, and gratefully to engage in him a friendly benefactor, and lick his hand which is accustomed to feed and fondle them. Here now let us see the neatly painted cottage with its green shades, its piazza trellised with vines, its sides covered with the spreading elm or flowing acacia with here and there the beautiful fir to shade the picture, and the mountain ash, showing its rich clusters of crimson fruit among the deep green foliage, and the smooth and verdant lawn stretching its soft and beautiful carpet in the front view; then look again, and see the parents at close of day, resting from their labors and enjoying the calm evening, with their pledges of mutual and devoted affection resting before them in all the buoyancy of youthful innocence and delight; and if, at such an hour as this, you can hear the hymn of grateful praise, rising from this humble abode of peace and love, and its charming notes mingling with the music of the gurgling brook that flows near by, or broken by the occasional shrill and hollow notes of the gentle and harmless birds, who deem themselves loving members of this loving household; if then, whether traveller or sojourner, your heart is not touched by this charming and not unusual picture of rural felicity, cease to call yourself a man. If you still sigh for the bustle, noise and confinement of the city, with its impure water, and its offensive odors, its despicable affectations, its heartless formalities, its violent excitements, its midnight festivities, its utter destitution of sympathy, its low estimate of human life, its squalid poverty, its multiplied forms of wretchedness and crime, its pride, its vanity, its ambition, its pomp, its servility; then go back to your gilded prison house, and to pleasures, which an uncorrupted and refined taste, accustomed to drink in the free air of heaven, and to appreciate its freshness, its purity, and its salubrity, will find no occasion to covet or envy. The man who by his cultivation and good husbandry, presents such a picture to the passer by, shall be not be called a benefactor to the community. Has he not done much to improve and bless society by his example? Has he not built a monument to his own honor more eloquent than the marble?

Death by Lightning. Mrs. Polly Chapin, wife of Mr. Zebulon Chapin, of Simsbury, was instantly killed by lightning on Tuesday last. She was in the house at the time. Her age was about 37.—Hartford Courant.

From the Sailor's Magazine.

Seamen's Cause at Lahaina.

The following letter from the Rev. Mr. Baldwin, American Missionary at Lahaina, gives an encouraging view of the seamen's cause at that place. It was received some weeks since, but not in season for our last number:

LAHAÏNA, November 26, 1840.

"Reverend and dear Sir: I have to acknowledge the receipt of two welcome letters from you, one dated June 1st, 1839; the other September 25th, 1839. The newspapers, hymn-books, magazine, and tracts mentioned in the former, came safely to hand in January last; the box which contained the last letter was received April 23d, containing a variety of papers and the Bethel flag, all in as fine order as when packed at New York. Please present our thanks, on behalf of the seamen, to the ladies of Mr. Hatfield's church who sent us this beautiful present, and tell them of our warm waves every Sabbath at the flag-staff of our reading room, to invite sailors to the chapel which stands hard by. The papers have been very useful; though I still think, as suggested in my last, that besides the variety of scattering numbers, a full file of some good political paper, and also one of some good religious paper, always sent to the latest dates for which an opportunity was afforded, would be highly acceptable, and of great value to our reading room. We need a copy of perhaps thirty or forty good spelling books every year for distribution; and fifty more hymn books would be a welcome present indeed, for though our chapel is now somewhat well supplied, yet seamen often beg for a hymn book with an importunity which I do not wish to deny."

I have heretofore written you occasionally respecting seamen who touch at this place. This full I have not done it, on account of an unusually great variety of cares and labors which have been constantly pressing. In the spring of this year we had ten ships to recruit here; and this fall, up to which time, we have had twenty nine, the last of which are now left. As all the masters of these ships, three are precisely pious, and the others are all hope are exerting a goodly influence as they sail over the ocean. Of one of these ships, not only do the master appear to be decidedly pious, but both agents and owners at home profess to be on the side of the Lord Jesus; and yet, strange to tell, this ship, as well as all the others, take whales when they are in sight on God's holy day, and know the feelings of some of these men to be decidedly against this practice: they know it is an unwarrantable violation of the Sabbath, of which they do not wish to be guilty. But they are so connected with owners at home, and with others on board the ship, that they think they cannot take a stand against a custom which has long prevailed, and against which we fear that ministers at home do not lift their voice as they ought. I have formerly mentioned this practice as greatly in the way of seamen's salvation. It still continues the unaltered practice of nearly all the whale-ships on the coast. It is a practice against the light of the gospel which shines in every heart, and which will, in the world over; and yet, how it is to be broken down we do not yet see—perhaps by the multiplying of conversions among those who are engaged in this employment. And yet we have reason to believe, that most who have been converted in whale ships have been compelled by their own consciences to abandon the employment on account of this very custom, which the place has been supplied by those whose consciences were less tender, or who had none at all. Notwithstanding these obstacles in the way, we rejoice to know that the means of grace used for seamen at home and abroad, in many cases at least, are not used in vain. Many facts have come to my knowledge, in my intercourse with the seamen, which lead me to believe that they encourage all who labor for this class to persevere in their efforts, till the abundance of the seas shall be given to Christ. A few of these I will briefly mention."

"The master of the ship A., when he anchored here last spring, called on us. He was lately from the United States, and said that he had seen many were many in the ship who used profane language; he had, by the mildest means, succeeded in banishing it from the ship. I asked him how he did it. He replied, by never suffering an oath to pass by unnoted. This master told me that on the last voyage of the ship, during the passage home, they had a revival on board; many were serious; and three, he said, had held out—two of these were now in the ship. The excitement was occasioned by tracts obtained at this place before they sailed for home. The third officer of this ship called on us, and said he had seen a number who were serious; he wished much—a thing he had never seen before in his life. 'What is that?' A Portuguese Bible which I had given to a sailor. I replied that I had but few Portuguese Bibles—could not spare but one to a ship. But when I learned that he was formerly training to be a popish priest in the Cape Verde Islands, that he had abandoned Christianity, and now was a Christian, I was glad to hear of his conversion. He said he had seen a number who were serious; he wished much—a thing he had never seen before in his life. 'What is that?' A Portuguese Bible which I had given to a sailor. I replied that I had but few Portuguese Bibles—could not spare but one to a ship. But when I learned that he was formerly training to be a popish priest in the Cape Verde Islands, that he had abandoned Christianity, and now was a Christian, I was glad to hear of his conversion. He said he had seen a number who were serious; he wished much—a thing he had never seen before in his life. 'What is that?' A Portuguese Bible which I had given to a sailor. I replied that I had but few Portuguese Bibles—could not spare but one to a ship. 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partment, no man has done more to sustain the cause in latter years.

Br. Cone, has labored faithfully in the cause of Mission, has met more frequently with the Board than Br. Galusha, and his position has been more conspicuous to the Union, but it is doubted whether he has done more to bring money to the treasury or enlist friends to the cause. Br. Galusha's influence has been felt in almost every county west of Albany for the last twenty-five years; his usefulness is acknowledged on all hands; and his proscription is viewed with general, not to say universal, regret. In consequence of the distance to Baltimore, the interior of our state was but slenderly represented. From two counties four or five delegates might have gone more than did go, and I presume that we might have sent thirty delegates that we did not send, at least, enough to have changed the election.

For the brethren in New York city, in the absence of those from the country, to confederate with slaveholders, to throw out with decided reprobation, and the fact that this was done in secret and disguised, instead of shielding the transaction from denunciation, will only expose it to stronger abhorrence. The cause of mission cannot, must not be abandoned; but can abolitionists consistently continue their connection with a Society which deems them unfit to be members of the Board of managers, on account of their abolitionism? The retention of Br. Shaw is too thin a disguise to deceive any but dupes or satellites; and, if he be true to himself and the cause, he will resign his place.

It seems to me that we want a meeting for consultation, whether to wait for the meeting of the next Convention for redress, or establish another society. It has always been my mind to co-operate with the South, if we could do so and retain our own principles; but, if we must bow down and worship the image of slavery, in order to be entitled to a seat in the Board, the sooner we have an organization, the better. I hope, however, that something will be done to induce the accidental majority to retract their steps. I say accidental; for, if all the delegates had been there, the majority would have been the other way.

I would suggest the propriety of having a Convention either in connection with the commencement of our Institution at Hamilton or our State Convention in October. I would prefer the former, as we could have the latter part of Wednesday and Thursday for action, without infringing on the services of the Institution.

Although we may not number in our ranks many persons of "standing and influence," according to Eld. Kingsford's vocabulary, still, if the working men of our denomination, and those who perform most of the labor in revival of religion, are of any account, we can get a respectable gathering. I throw out these thoughts for consideration, hoping that my brethren will offer their views, and that the Committee will take action in the case. If we have a meeting, we shall need some friends from the East, that we may act in concert with our brethren in New England. As the commencement of the Hamilton Institution occurs on the third Wednesday of August, we cannot begin to move too soon upon the subject, if that should be the time agreed on for the meeting.

Respectfully Yours,
T. A. WARNER.

* We take this opportunity to remark that, if the report we heard from Baltimore, when at New York is correct, brother Shaw will not resign. The report is that a letter had been received at the south from him, giving the South to understand that he was not an abolitionist. This letter is said to have been written in October last. We give no assurance that such a letter was written by him, but only state what we heard. If any one at the South is in possession of such a letter, he ought to publish it.

If the Baptists have begun a ballot-box warfare to put down and to set up, as one party or the other, may chance to have the majority present at our general conventions, in imitation of some other denominations, as one fact at least, pretty strongly indicates they have no prospect could be offered us more revolting than to be found in such a controversy. We would rather unite with no more than would be sufficient to sustain a single missionary or to send to the heathen a dozen Bibles annually, than to engage in such a contest for the re-election of any brother who has been deposed. The blessing of God cannot be expected in it. Baptists are free to form as many new Missionary organizations as they please, and who may presume even to question why they do it? Slaveholders may organize by themselves, or in connection with such others as choose to join them, and we will not utter a word of censure. So may abolitionists. Such a course would be infinitely more honorable than that secret, unmanly policy which strives to over-reach by organizing a Caucus with closed doors.

Division exists and the world know it—it cannot be "disguised." It is known that brother Galusha was not excluded at Baltimore, for any thing but his fidelity to the cause of the oppressed. Let him renounce the principles which bind him to this holy cause, and we have no doubt, he would receive the unbroken vote of the South at the next meeting of the Convention, unless they might add his name to the list of those whom they have ceased to respect, because, while being in theory abolitionists, they practically connive at the sin of slaveholding. Such men all ultimately despise. One man was dropped from the Foreign Mission Board for his abolitionism several years ago, and would have been three years earlier, at the suggestion of a Northern apologist for slavery, if it had not been for the interposition of Dr. Mercer of Georgia, himself a slaveholder. This act of exclusion was passed over in silence, in the hope, perhaps, that it would not be repeated upon another and more prudent man. But now every man, who was believed by the South to be an abolitionist, has met the same treatment, so that the Secretary of the Foreign Mission Board can now follow the example of a former Secretary of the Baptist General Tract Society, (L. M. A.) and officially assure the South that there is not an abolitionist on the Board. MAIN is entirely unrepresented on the Board, and the apology is, that she was once thought of, during the election, but (how it retrieves the case) was, afterwards, forgotten.

Any hope that they who have done these things may "retract their steps" and make concessions to abolitionists until they individually become such, we esteem utterly groundless, so long as a slaveholding Baptist is freely admitted into Boston and New York pulpits, though it was known that he publicly opposes abolition and claims Bible authority for slavery and God's approval of it.

What ought to be done under these circumstances, every person concerned must determine for himself. It may be very proper to remark that a Committee was appointed at the late Convention in Boston to report on this subject; but, owing to the long debate which consumed the time, that committee were all gone home, before their report was called for.

ADAMS CLEBORN was ordained at Lewistown, Tieg. Co. N. Y., April 14.

Death of Brother and Sister Fielding.

Sister Fielding died January 3d, and her husband two weeks after, at Edina, Africa, by the fever of the climate. We mourn these losses, and lament the surprising want of wisdom and humanity evinced by so many in giving countenance to the sending of either colonists or missionaries to that most deadly climate. It is well known that, when the Colonization Society procured the land, its inhabitants were very few. Even native Africans could seldom abide its destructive influences. Send missionaries into the interior and they will be safe; but not place them on that western coast, along which foreign vessels cannot be navigated by their own crews, but must rely on the aid of the natives who are insured to the heat and mephitic gases of the place, while the ship's crew "go below" for safety.

Place Missionaries in the interior, to teach the people and to prepare native converts to carry the Gospel to the coast. We verily believe that God will make inquisition for blood, on those who, knowing the nature of the climate on that coast, will persist in the attempt, in defiance of physical laws, to build up large colonies on that coast. More than ten out of every hundred colored persons died from the Southern States, die before being acclimated, as it is admitted by the warmest friends of Colonization, and we have good reason to believe that the proportion is nearer one third. White persons from the North scarcely ever survive. Will these facts be heeded?

Don't Misunderstand Us.

The N. H. Abolition Standard seems to think that it was the purpose of the Abolitionists at Baltimore to try strength with the pro-slavery party. This is a great mistake. The Abolitionists voted the entire old ticket, on the ground that they did not believe the Triennial Convention to be a disciplinary body, and that, so long as all the States remain in that Convention, all ought to be represented on the Board. From this opinion they had never swerved, although, for the sake of effect, the South, or rather the Northern abettors of slavery, had accused them of a design to introduce the subject of abolition into that convention. The Board of that convention had put forth a pacification circular, apparently founded on a desire of both Slaveholders and Abolitionists to bring this question before the meeting in Baltimore, and so, also, had the Boards of the Home Mission, and American and Foreign Bible Societies; whereas, it was well known that the threat of such introduction came exclusively from the South. Of this disingenuous conduct on the part of the Boards we complained at the time, i.e. long before the convention met, and the pro-slavery party at the North refused to regard our remonstrances and persisted in their unfeigned allegations; and after having professed entire neutrality, they united with the Slaveholders in excluding the Abolitionists from the American Board, so making peace. We sincerely hope our friends of other denominations will not allow themselves to be deceived in this matter. We say the same, also, in relation to the fact that the American Bapt. Anti-Slavery Convention at New York, did not recommend the immediate formation of a separate Foreign Mission Society. Let it be remembered that this Convention has opened their treasury to receive contributions for any purpose to which the donors may express the wish to have them applied, or without the specification of any object; and the Executive Committee are empowered to appropriate all such moneys. We have already, therefore, an organization adequate to the exigencies of the present times. Should a separate Foreign or Home Mission, or other society be considered necessary, measures can be taken by the friends of such an effort at any time. Abolitionists are under no ecclesiastical or moral obligation to continue their co-operation with the old organizations. They will form new ones, when it shall seem to themselves best to do so.

We have already announced the fact that one church in Worcester county has set a worthy example, by sending to our treasury a handsome donation for Foreign Missions; and, if other sums to a sufficient amount should be sent in, the question of separate societies may be raised at any day. Our opinion is, decidedly, that every dollar devoted by Baptist Abolitionists to Missionary, Tract or Bible purposes, should be sent to the Treasury of the American Baptist Anti-Slavery Convention, with such directions as the donor or donors may choose to give. This can easily be done, if the donor will either send the money himself, or put it into the contribution box, as it is circulated, with a paper containing the money and the written desire that it be sent by the officers of the church. In this way it will be shown that Abolitionists act consistently with their professions, and that they are now, as truly as they ever were, the friends of Foreign Missions and other causes of general benevolence. Hitherto, they have mingled their contributions with others, and so left the public to overlook them and, perhaps, to infer that the charge so often preferred against themselves, of having withheld their aid from these objects, was nearly or quite correct, at the same time that nothing is more untrue.

Our friends, of other denominations, may rest assured that Baptist Abolitionists are, and will continue to be, true to their purpose, cost them what it may, of purging the Baptist churches of all participation in upholding the Heaven-cursed system of American Slavery.

The Christian Secretary.

In the New Haven department of the Christian Secretary of June 4, "Rev. T. C. Teasdale, Editor," we observe an editorial from which we are disposed to make two or three brief extracts.

"THE CHRISTIAN REFLECTOR.

Our brother Grosvenor seems to have worked himself up into quite a fever, because a rupture did not take place at Baltimore in our Triennial Convention; and makes a thrust at us, because we happened to express our gratification that things passed off so smoothly. Well, we prefer the blessing of the peacemaker to the applause of any party of erring mortals."

This is a rather singular beginning. "Brother Grosvenor" is not aware of having had "a fever" for some time past, though he is quite willing to admit that he is not ambitious to belong to that "party" which is "lukewarm and neither cold nor hot," lest he might receive their reward. See Rev. iii. 16, 17. Moreover, it is not true that we expressed any regret that "a rupture did not take place," for a rupture did take place, and we have said that a wound was made which will never be healed, until slavery is no more in the Baptist Churches; for, though to those who did it, or were willing it should be done, the division might seem almost imperceptible, like an unseen crack across a huge, overhanging crag; yet the fracture is undeniable, and wide division is inevitable. To call such deeds peacemaking, sounds strangely in our ears. To expose them, is, it seems, to expose one's self to the imputation of causing them. Such imputation already begins to be visited upon us by pro-slavery and neutral men, because we have done no more than to expose and complain of the division which they have wrought. Who did the deed? Br. Teasdale distinctly admits, before he gets through, that "the exclusion—the sacrifice" was made to get rid of the agitators;—as follows.

"Mr. Galusha and Mr. Meredith were both 'excluded, or sacrificed,' for the reason that they had improperly, as it was thought, agitated the question of slavery with reference to the convention. The one was an advocate of slavery, the other an abolitionist."

Two things are particularly worthy of observation in this statement. 1. Mr. Galusha never did "agitate the question of slavery with reference to the Convention," as Mr. T. asserts he did; and, when Mr. T. will point out a sentence from the pen of Mr. Galusha or a word uttered or acted done by him, in support of the assertion, it will be time enough for us to retract our present denial.

2. Who excluded Mr. Meredith? Not abolitionists. The neutral "party" did it;—in other words, it was done as a cover for the other deed. Why was Jesse Hartwell retained and Mr. M. dropped, if it were not so? Mr. Hartwell is the man who carried the agitation into several Southern Churches and procured their passage of resolutions upon it. Besides Mr. M. was all along sustained by slaveholders, in urging, in his paper, that strong measures be adopted by the convention, until the South became alarmed his open and "above-board" method of doing the thing, and saw that the exclusion of the abolitionists must be effected clandestinely. Hence, to give a show of impartiality, they "sacrificed," probably with his own free consent, the editor of the Biblical Recorder.

Mr. Teasdale thinks it wrong in us to accuse him of favoring the exclusion of Mr. Galusha, when he says, he even voted for him. With this fact we were not before acquainted, but its exhibition relieves not the difficulty we had, at all, but confirms us in the belief that brother T. was, on the whole, pleased with the exclusion, as his words implied. If we were not before, we are now satisfied that br. T. is decidedly opposed to abolition; for who is an abolitionist, but the man who advocates the abolition of slavery? And has br. T. ever done so? Has he not, on the contrary, practically condemned the discussion of the question by approving the doings at Baltimore?

We conclude by assuring brother T. that we have no desire to protract a controversy with him; but, when millions of our fellow men are pining in hopeless bondage, we dare not link our influence and our destinies with "a party" organized for and pledged to neutrality; i.e. pledged to do nothing, and to oppose those who plead their cause. Do we seek to please man, or God? To our apprehension, that man occupies a fearful position, who resolutely holds his peace, when Jehovah commands him to "cry aloud and spare not," as he does by the prophesy, on this identical subject of oppression.

Steam Boat Racing. We learn from the Morning Star and other papers that the usual opposition and racing has commenced on the route from New York to Providence; and in order to induce the public to submit to it, the price of passage on racing days is put at one dollar less than the price on the Norwich route. Those who value their necks at only a dollar, will continue to give that route to and from New York and Boston the preference. But others will choose the route through Worcester and Norwich, which, though sometimes occupying a little more time, and costing an extra dollar, is as safe as good boats and machinery, in charge of skilful and careful officers, can make it; besides passing through some of the most flourishing and pleasant villages in the country. Racing, we have reason to believe, is out of the question on this route.

Foreign Missions.—Abolitionists. While many a Baptist Church, of greater numbers and wealth, has paid during the last year, less than one hundred dollars into the Foreign Mission treasury, the First Free Baptist church in Boston (Mr. Colver's) has paid about four hundred dollars into that treasury, during the same time, besides having expended large sums on other benevolent objects. Look up the facts, brethren, and you will, perhaps, perceive the necessity of expelling Abolitionists from the Foreign Missionary Board to pacify slaveholders.

Washington Temperance Society. At an adjourned meeting of the WASHINGTON TEMPERANCE SOCIETY, of Worcester, on Monday evening last, the following gentlemen were unanimously elected officers of the society for the ensuing year.

President, Danforth H. Bundy;—Vice Presidents, John Barnard, Enoch Earle;—Sec. Secretary Windsor Hatch;—Cor. Secretary, Thomas Cornell;—Treasurer, James Shepherd, Jr.;—Executive Committee, Messrs. Benjamin Walker, Leonard Patch, J. W. Eaton, J. H. Haven, Scott, I. V. Harwood, and Thomas Kettell.

A Committee of arrangements was appointed for a Temperance Celebration on July 4th.

Baptist Ordinations. FRANCIS PRESCOTT, late graduate of Hamilton Literary and Theological Institution, was ordained at Clarksville, Ots. Co. N. Y., May 12.

SAMUEL MORSE was ordained at Oakham, Mich. March 18.

Associations. The thirteenth anniversary of the Genesee River Baptist Association will be held with the Church in Burns, on Thursday following the 3d Monday in June, i.e. June 17th at 10 o'clock. A. M. H. Brown is to preach the introductory sermon; R. C. Palmer is his alternate.

The Missionary Committee meet at the same time and place.

The sixth anniversary of the Cattaraugus Baptist Association will be held with the church in Friendship, on Wednesday June 30, 10 o'clock morning. Introductory sermon by A. Minor; E. Going his alternate.

For the Christian Reflector. Dear brother Grosvenor.—At a meeting of the Westminster Baptist Female Mission Society, held immediately after reading the Circular sent us by the female members of the Federal Street Church and Congregation in Boston, the following resolution was presented and adopted: "Resolved that we send an address to our sisters of other churches on the subject of retrenchment in reference to the present distressing embarrassments of our Missionary operations, to be published in the Reflector and the Watchman. In accordance with which, we send you the following address for publication, if you deem it suitable for your columns."

Westminster, May 28, 1841.

Beloved Sisters,—Prompted by an ardent desire for the prosperity of Christ's kingdom, and the salvation of perishing millions, we address to you a word of exhortation.

We find our apology in the common bond that unites us, in the union of our hearts to the same great object, and above all, in the oneness of our sympathies with the heart of Him, who has said to all his followers, "Go ye into all the world and preach the gospel to every creature."

The deep fountains of our love to our common cause, the promotion of the interests of Christ's kingdom, have been stirred within us by our knowledge of the embarrassments of our Missionary operations, and especially by the recent appeal of our sisters in Boston; and, while we have contemplated the wants of the heathen, with our whole hearts we have exclaimed, "we will do what we can." Our "little treasured store" has been cheerfully sacrificed, and we have felt it a pleasure to relinquish "our home comforts and conveniences" that we might have a trifle more to add to the treasury of the Lord.

And though our offering has been but a mite, yet, we believe it has been thrown in by the full swellings of a heart of love. We feel happy in the consciousness that we have done what we could. But we are pained at the scantiness of our offering when we contrast it with the amount needed.

We fear that our dear missionaries must be called home. We fear the heathen must perish because Christians will still lavish on themselves, that which the Lord requires them to throw into his treasury. While our souls have thrilled, yes, agonized, by the address of our dear sisters in Boston, we have been deeply pained that we could not feel confident, that they, by whom our hearts have been thus touched, would themselves yield up any of their personal attire, their "home comforts and conveniences," notwithstanding they so affectionately urged us to do it.

We greatly fear that many might be found who will still live in sinful luxury and self-indulgence, and continue to expend upon themselves, that money which millions of deathless souls are so earnestly demanding of them, that they may taste the "bread of life" and live forever. We hope our fears are only imaginary. We hope the day is beginning to dawn, when professing Christians will be more ready to give to the Lord, than to gratify themselves. But, our knowledge of the inconsistencies of Christians leads us to fear that the most earnest and affectionate appeals will remain unheeded, while pride and fashion, and personal ease and indulgence, are pleading for gratification.

Dear sisters, are there not evident tokens of the approach of a day when those, who would be the Lord's, must be willing to be "a peculiar people" must be willing to distinguish themselves from those who are not his? Not by any unnecessary and arbitrary departures from the customs of the world, but by evidently acting, at all times, from a desire to glorify God, and save souls; by preferring the interests of Christ's kingdom to their own ease and advantage; by holding and using their property, not professedly, but actually, as the Lord's, and themselves as his stewards.

When that day shall arrive, the Redeemer's kingdom shall advance with a progress heretofore unparalleled. Salvation will flow to all nations, and the name of God be honored to the ends of the earth. Beloved Sisters, as far as pecuniary means are concerned, it is peculiarly in our power to hasten the dawn of that day. The expenditures in our attire, in the furniture of our houses and the provisions for our tables, are peculiarly under our supervision and control. Doubtless, thousands might be saved annually, and appropriated to benevolent objects, were our hearts intently desirous of discharging the duties of our stewardship with fidelity to our Master. Benevolent operations would no more languish for lack of means until greatly enlarged. And, were we thus zealous for our Master, our influence upon our husbands and brothers would cause the treasuries of the Lord to overflow, and the borders of Zion would enlarge until they should fill the whole earth.

It is not our design in this address to establish any standard to which we require all to bow. The only criterion which we acknowledge ourselves, or by which we wish others to be guided, is, the precepts of the gospel, together with an enlightened conscience. We are aware that no rule can be established for all under all circumstances, save that which is found in the gospel.

But with the worth of the deathless soul before you, with your own covenant vows in your heart, and, above all, with what the Savior requires of all his followers left in view, we ask you to examine, whether you, whether professing Christians as a body, are in this respect acting agreeably to the will of God? And who will dare to say there is no need of reform?

And if a reform must commence (and we greatly fear it has yet to commence) who will be pious in this important enterprise? Who will dare to become singular for Christ's sake? We are aware there are immense obstacles to be overcome. Almost all Christendom are greedily following the fashions of the world, yes, very many are leading the train. Will it be thus in the day when the kingdom of Christ shall be fully established in the earth? ye will that day ever arrive, until Christians fear much more to offend God, than to be singular?

May the grace of God enable you so to act as to honor Him and promote the welfare of Zion and the salvation of the heathen world.

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EMILY H. FELTON, President.

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"The Mother's Assistant, and Young Ladies' Friend," for June 1841, is just received and is filled with interesting matter. We are particularly pleased with the article by Mrs. Eliza Bigelow, "on the cultivation of Piety, considered as a talent."

CONTENTS. A Mother's Prayers.—Rev. Geo. W. Frost.—Little Child's Morning Prayer.—Elucate your Children.—Common School Alliance.—Encouragement to Maternal Association.—S. S. Visitation.—Maternal devotion.—Rev. E. O'Heman.—Family Religion.—Bishop Horne.—Rev. Wm. Jay's Jubilee.—Biblical.—Influence of a Christian Mother.—Keweenaw.—The Playthings.—Mrs. Hannah F. Gould.—Reviews and notices.—Rev. A. B. Muzzey.—One's Mother.—An Affectionate Son.—Rev. Nathan Rice.—Anecdote of Jeremiah Plate.—Dr. G. H. Schubert.—The Most interesting Sight in the World.—Politeness.—Mrs. L. M. Child.—A Serious Mistake.—Rev. Benj. O. Peets.—How to Correct Children.—Music.—L. Muzzey.

YOUNG LADIES' FRIEND. The Cultivation of Piety Considered as a Talent.—Mrs. Eliza Bigelow.—Marriage—Bride Tales.—All Things Fleeing.—Original.—"Home Sweet Home"—Christian Intelligence.—Want of Courtesy, a Fault in American Women.—Mrs. C. M. Sedgwick.—Communication with God.—Comer.—Respect to Ladies.—Addison.—The Dignity of Female Occupation.—Original.—Importance of Little Things.

The following arrived just as our paper was going to press. We have no time for remarks, any further than to say that it touches upon a topic alluded to in another article, viz. Baron Stow's renunciation of abolitionism.

From the Christian Index. To the Baptist Churches of Christ in the South and South Western States of the United States.

BELOVED BRETHREN: In conformity with the recommendation of the South Carolina Baptist State Convention and of the brethren of Virginia, your delegation assembled in Baltimore on the 26th April; brother T. Stocks of Georgia, was called to the Chair, and brother Crane of Virginia, was appointed Secretary.

Brother W. B. Johnson of South Carolina, presented to the meeting a preamble and resolutions which had been offered by brethren of the north, as expressive of their views of the Christian fellowship. These were received with great interest, and the delegates agreed to wait the action of the Convention in reference to the election of its Board of Managers before any further proceedings.

In our intercourse with our Northern brethren generally, we found a most delightful spirit. They received our Southern brethren with the utmost affection and confidence. A very few only were declared, by a sense of duty, to require as a test of fellowship, the course which has been heretofore prescribed by some of them for their Southern brethren to pursue. On the Lord's-day home of our brethren, and six of the North and the South, the East and the West sat down at the same communion board. The season was refreshing. We sat together in heavenly places in Christ. In the close of the service, the overflowings of the full heart, were indicated in the flowing tears, the friendly grasp of the hand, and the Christian salutation, while all felt and many said, "it is good to be here."

The election of the Board of Managers of the Convention resulted agreeably to our wishes. The usual appointment of a committee to nominate a list of officers and managers of the Board was dispensed with, and the general ballot was adopted.

On this board will appear the name of brother Barron Stow, as Recording Secretary, who has for some time past stood before the public in an unusual position. But in a letter which was committed to brother Johnson's hand to be read before the meeting, we were fully satisfied, that this brother has not through his Southern brethren from his heart, his pulpit or his communion table. As this is a private letter it might be indecorous to publish it, but copies of it have been put into the hands of brother Sands of Virginia, brother Meredith of North Carolina, and brother Stocks of Georgia, and can be seen by any person who may call on them.

We can therefore say to all our Southern Brethren, that we are fully satisfied with the spirit and sentiments of the great body of our Brethren at the North, and take pleasure in assuring them that the Foreign Missionary Board—American and Foreign Bible Society Board; Publication and Sunday School Board, and the Executive Committee, of the American Baptist Anti-Slavery Convention, are all satisfied with the action of the Board, and will faithfully and untiringly endeavor to continue your co-operation with all these bodies, and to increase your contributions for the furtherance of these objects.

Yours in the bonds of Christian affection,
T. STOCKS, Chairman.

J. B. JETER, Sec. pro tem.

TEMPERANCE. About 2000 persons were in the Mechanic Hall last evening. Addresses were given by Capt. Norton and Mr. Johnson, of Boston, two reformers incited, which were listened to with deep interest. The good work is going on here.—Salem Register.

Jas. C. Townsend's dwelling, in New Haven, was entered on Thursday, by a boy of 16, and robbed several thousand dollars. The boy has been arrested.

American and Foreign Bible Society.

Mr. H. S. WASHBURN, Agent of the New England Sabbath School Union, 79 Cornhill, is authorized to receive moneys in my behalf, intended for the American and Foreign Bible Society, from Massachusetts, Maine, New Hampshire, and the eastern part of Vermont.

H. SEAVER, Agt. Am. and For. Bible Society. Boston, June 2, 1841.

A meeting of the ministers in the vicinity of Fitchburg will occur at the house of brother I. C. Carpenter in Templeton, on the 3d Monday in June at 3 P. M.

Geo. D. FELTON, Clk.

Notice. There will be a meeting of the Washington Temperance Society of Worcester, at the Town Hall on Thursday evening next, at 7 o'clock. An address will be delivered by Rev. S. P. Lundes. Gentlemen and Ladies are invited to attend.

Per Order W. HATCH, Secretary.

Married: In Salem, on Thursday evening, Mr. Charles Flint of Danvers, to Miss Mary H. Fitch. Mr. William Barney, to Miss Mahala Shorter. Mr. James H. Conroy, to Miss Sarah Gifford. Mr. Wm. F. Gardner, to Miss Mary H. Ingalls.

In Beverly, Mr. James Crocker, to Miss Mary Bell. Mr. Joshua W. Davis, to Miss Martha Patterson.

In Lynn, Mr. Joseph W. Ingalls, to Miss Lydia N. Tarbox.

At Gloucester, Mr. James T. McCollum, of Derry

Poetry.

Give us our Daily Bread.

The following lines descriptive of fact, were sent to the children of the Sunday School at St. Thomas' church in this city, by Dr. Hawke, the Rector.

I knew a widow, very poor,
Who four small children had;
The oldest was but four years old—
A gentle, modest lad.

And very hard this widow toiled,
To feed her children four;
An honest pride the woman felt,
Though the was very poor.

To labor she would leave her home—
For children must be fed;
And glad was she when she could buy
A shilling's worth of bread.

And this was all the children had
Or any day to eat;
They drank their water, ate their bread,
But never tasted meat.

One day when snow was falling fast,
And piercing was the air,
I thought that I would go and see
How these poor children were.

Ere long, I reached their cheerless home,
'Twas searched by every breeze;
When going in, the eldest child
I saw upon his knees.

I paused, and listened to the boy—
He never raised his head;
But still went on and said—"Give us
This day our daily bread."

I waited till the child was done,
Still listening as he prayed—
And when he rose, I asked him why
The Lord's prayer he had said.

"Why, sir," said he, "this morning, when
My mother went away,
She wept because she said she had
No bread for us to-day."

"She said we children now must starve,
Our father being dead,
And then I told her not to cry,
For I could get some bread."

"Our Father, sir, the prayer begins,
Which makes me think that He,
As we have got no father here,
Would our kind father be."

"And then, you know, the prayer, sir, too,
Asks God for bread each day;
So, in the corner, sir, I went,
And that's what made me pray."

I quickly left that wretched room,
And went with feeble feet;
And very soon was back again,
With food enough to eat.

"I thought God heard me," said the boy,
I answered with a nod—
I could not speak, but much I thought
Of that child's faith in God.

Miscellany.

President Tyler's Message.

The Message commences with a brief notice of the death of President Harrison, in connection with which Mr. Tyler calls the attention of Congress to the expenses incurred by the former in removing to the seat of government, and suggests the propriety of a suitable appropriation to the bereaved family.

He proceeds to speak of the "embarrassments weighing heavily on both the country and the government,"—of foreign relations, in reference to which he says—"I see nothing to destroy the hope of being able to preserve peace,.... The time ought to be regarded as having gone by when a resort to arms is to be esteemed as the only proper arbiter of national differences." He speaks of the increase of our population from "scarcely three millions to more than seventeen millions,"—"of no national territory remaining unoccupied,"—"to say nothing of the immense region which stretches from the base of the Rocky Mountains to the mouth of the Columbia river, about 770,000,000 of acres still remain to be brought into market,"—"of the necessity of restraining all the functions of this government within the range of their respective powers, thereby preserving a just balance between the powers granted to this government and those reserved to the States and to the people." The Message then treats of the financial affairs of the government, and the management of the public funds. Of the Florida war, that cheap system of purchasing the lands of the Indians and restoring to slaveholders their runaway slaves, who sought protection among "Savages" from the tender mercies of the white man, the Message holds the following language.

I beg leave particularly to call your attention to the accompanying report from the Secretary of War. Besides the present state of the war which has so long afflicted the Territory of Florida, and the various other matters of interest therein referred to, you will learn from it that the Secretary has instituted an inquiry into abuses, which promises to develop gross enormities in connection with Indian treaties which have been negotiated, as well as in the expenditures for the removal and subsistence of the Indians. He represents, also, other irregularities of a serious nature that have grown up in the practice of the Indian Department, which will require the appropriation of upwards of \$200,000 to correct, and which claim the immediate attention of Congress.

Mr. Tyler then recommends that attention be given to the military and naval departments.

"Although the laws regulating the Post Office Department only require from the officer charged with its direction to report at the usual annual session of Congress, the Postmaster General has presented to me some facts connected with the financial condition of the Department which are deemed worthy of the attention of Congress. By the accompanying report of that office, it appears that the existing liabilities of that Department beyond the means of payment at its command cannot be less than five hundred thousand dollars. As the laws organizing that branch of the public service confide

the expenditure to its own revenues, deficiencies therein cannot be presented under the usual estimates for the expenses of Government. It must therefore be left to Congress to determine whether the moneys now due to contractors shall be paid from the public Treasury, or whether that department shall continue under its present embarrassed condition. It will be seen by the report of the Postmaster General that the recent letting of contracts in several of the States have been made at such reduced rates of compensation as to encourage the belief that if the department was relieved from existing difficulties its future operations might be conducted without any further call upon the general Treasury.

After speaking of the importance of the co-operation of the Senate with the Executive in making appointments to office, he alludes to the slave trade as follows, and closes.

"I shall also, at the proper season, invite your attention to the statutory enactments for the suppression of the slave trade, which may require to be rendered more efficient in their provisions.—There is reason to believe that the traffic is on the increase. Whether such increase is to be ascribed to the abolition of slave labor in the British possessions in our vicinity, and an attendant diminution in the supply of those articles which enter into general consumption of the world, thereby augmenting the demand from other quarters, and thus calling for additional labor, it were needless to inquire. The highest considerations of public honor, as well as the strongest promptings of humanity, require a resort to the most vigorous efforts to suppress the trade."

In conclusion, I beg to invite your particular attention to the interests of this District. Nor do I doubt that, in a liberal spirit of legislation, you will seek to advance its commercial as well as its local interests. Should Congress deem it to be its duty to repeal the existing sub-Treasury law, the necessity of providing a suitable place of deposit for the public money, which must be required within the District must be apparent to all.

I have felt it to be due to the country to present the foregoing topics to your consideration and reflection. Others, with which it might not seem proper to trouble you at an extraordinary session, will be laid before you at a future day. I am happy in committing the important affairs of the country into your hands. The tendency of public sentiment, I am pleased to believe, is towards the adoption, in a spirit of union and harmony, of such measures as will fortify the public interests.

To cherish such a tendency of public opinion is the task of an elevated patriotism. That differences of opinion as to the means of accomplishing these desirable objects should exist, is reasonably to be expected. Nor can all be made satisfied with any system of measures. But I flatter myself with the hope that the great body of the people will readily unite in support of those whose efforts spring from a disinterested desire to promote their happiness; to preserve the Federal and State Governments within their respective orbits; to cultivate peace with all the nations of the earth, on just and honorable grounds; to exact obedience to the law; to entrench liberty and property in full security; and, consulting the most rigid economy, to abolish all useless expenses."

From the Youth's Cabinet.
London Monument.

The licentious Charles the Second, (son of Charles I, who was beheaded by his subjects,) had been restored to the throne six years before; and with him infidelity and vice had returned in a full tide. He was called the Merry Monarch.

"Who never said a foolish thing,
And never did a wise one."

In the fifth year of his reign, the Plague spread gloom and desolation over the metropolis. Business was suspended, and trade ceased, except in scarfs, shrouds and coffins. Nearly 100,000 persons died during the year. About the same time, war was declared with France. The Plague had scarcely subsided, and the people recovered courage to return to their houses, when the fire broke out. It was first seen, soon after midnight on Sunday morning, Sept. 2, (Old Style, or Sept. 12 N. S.) 1666. The summer was the driest that had been known for some years. The houses were mostly built of timber, filled up with plaster, and the fire spread with fearful rapidity. The magistrates issued no orders, and the terrified people made no efforts, at first, to stop its progress. Mr. Evelyn, who saw the fire on Monday afternoon, says:

"All the sky was of a fiery aspect, like the top of a burning oven, and the light was seen for above 40 miles around about for many nights. God grant mine eyes may never behold the like, who now saw above ten thousand houses all in one flame. The noise, and crackling, and thunder of the impetuous flames, the shrieking of women and children, the hurry of people, the fall of towers, houses, and churches, was like a hideous storm, and the air all about was so hot and inflamed, that at last one was not able to approach it, so that they were forced to stand still, and let the flames burn on, which they did for near two miles in length, and one in breadth. The clouds all of smoke were dismal, and reached, upon computation, nearly fifty miles in length."

"The wind slackened on Tuesday night, and the fire was checked, on Wednesday morning, by the blowing up of houses in its way."

By this fire, immense quantities of goods were destroyed, which were designed for exportation, as soon as the war should cease; 200,000 persons were deprived of their homes; and the property destroyed was estimated at \$60,000,000.—Yet only six or seven persons lost their lives, and the benefits of the fire probably exceeded its evils. You may wonder at this, but it should be remembered that the plague which had often scourged the city before, has not visited it since. We attribute this chiefly to the fire, which burnt up the filthy and infectious matter, which had invaded disease.

The rebuilding of the city gave immediate employment to all its mechanics and laborers, and within eleven years its widened and beautiful streets showed few traces of the desolating and purifying flames, except in the monument which was then completed to mark the spot where they began. It is a magnificent pillar, 202 feet high, erected by order of Parliament. It is of the Doric order, and fluted. Its diameter at its base, is 15 feet. It stands on a pedestal 40 feet high, and 21 feet square. The front is adorned with curious emblems in basso relievo.

It has a winding staircase, by which strangers often mount to the top; and on the pedestal is an inscription, which states, that "the dreadful flames broke out in a lane adjoining, about midnight, and being driven by a high wind, consumed not only the adjacent parts, but places far remote; and with incredible noise and fury, destroyed eighty-nine churches, among which was the Cathedral of St. Paul's, City Gates, Guild Hall, many public structures, Hospitals, Schools, Libraries, a vast number of state, Edifices, thirteen thousand two hundred Dwelling Houses, and four hundred Streets; of six and twenty wards it utterly ruined fifteen, and left eight others shattered and half burnt.—The ruins of the city were four hundred and

thirty-six acres, extending from the Tower along Thames side to the Temple Church, and from the North East Gate along the City Wall to Holborn Bridge or Fleet Ditch. It was merciless to the Estates and Fortunes of the Citizens, but favorable to their Lives, that it might in all things resemble the last and great Conflagration."

Let us learn from this, never to repine at seeing calamities, but trust in the wisdom and goodness of Him who could make a wide-sweeping fire prove so great a blessing. If the Plague had not been driven from the city by the cleansing flames, it might have raged more fearfully from year to year, till London became like Babylon, "desolate forever."

* Raised figures, like the heads on coins.

Knowledge needs a Guide.

"What an excellent thing is knowledge," said a sharp-looking, bustling little man, to one who was much older than himself. "Knowledge is an excellent thing," repeated he; "my boys know more at six and seven years old than I did at twelve. They can read all sorts of books, and talk on all sorts of subjects. The world is a great deal wiser than it used to be. Every body knows something of every thing now. Do you not think, sir, that knowledge is an excellent thing?"

"Why, sir," replied the old man looking gravely, "that depends entirely on the use to which it is applied. It may be a blessing or a curse. Knowledge is only an increase of power, and power may be a bad as well as a good thing."

"That is what I cannot understand," said the bustling little man. "How can power be a bad thing?"

"I will tell you," meekly replied the old man, and thus went on: "when the power of a horse is under restraint, the animal is useful in bearing burdens, drawing loads, and carrying his master; but when that power is unrestrained, the horse breaks his bridle, dashes the carriage that he draws, to pieces, or throws his rider."

"I see! I see!" said the little man.

"When the water of a large pond is properly conducted by trenches, it renders the fields around fertile; but when it bursts through its banks, it sweeps every thing before it, and destroys the produce of the field."

"I see! I see!" said the little man, "I see!"

"Well, then," continued the old man, "if you see these things so clearly, I hope you can see too, that knowledge, to be a good thing, must be rightly applied. God's grace in the heart will render the knowledge of the head a blessing; but without this, it may prove to us no better than a curse."—Todd's S. S. Teacher.

From the Daily Mail.

The Cruelties practised at the Boston Farm School.

We find, upon further inquiry, that our statement respecting the horrid cruelties practised at the Boston Farm School is not in the least exaggerated. On Saturday last we visited the boys who have been so brutally whipped and mutilated, and found the public reports respecting this shocking affair fully sustained by the facts. The boys are cousins—the sons of Mr. George McClellan, and brother, who live on Broad-street, opposite the head of Arch wharf. They were sent to the Farm School, about six months ago; and had not been visited by their friends for at least three or four months, when their condition was first discovered.

It seems that Capt. Chandler, the former Superintendent of the Farm School, conducted the affairs of that Institution in a very judicious manner, and enjoyed so fully the confidence of the Directors, that they gradually submitted everything to his direction, and seldom interfered in the management of the School. Some time last year, Capt. Chandler was transferred to the House of Industry at South Boston, and a Mr. Locke was appointed Superintendent of the School. What evidence the Directors had of the character and qualifications of this man, we know not, but it is said they submitted the whole management of the institution to his discretion, and during the Winter months paid few or no visits to the island, and made little inquiry into the private and internal affairs of the institution. Mr. Locke has had full and unrestrained control of the School, and all the pupils (80 in number) and has abused his trust most shamefully. It is the position of the matter, as it now stands before the public. We understand that the Directors have ordered the whole subject to be investigated and they will no doubt make an official statement of the case, as soon as possible.

The condition of the boys is shocking beyond description. The oldest one is literally covered with welts, and sores, and bruises, from head to foot, produced by whipping him with a raw hide. On his arms, legs, and sides, there are at least thirty long welts, cut entirely through the skin into the raw flesh, and raised into long sores, the size of a pipe-stem. There are also welts of this description upon his back; and the calves of his legs are entirely black and blue. The poor boy was reduced almost to a skeleton for want of proper food and care, and in this miserable condition, was found at work in a field, on a cold wet day, digging mud! He is now very weak and feeble, and is unable to wear his ordinary clothes. The other lad was not beaten so badly, but still bears strong marks of the raw hide, which show that he has been unreasonably flogged. One of his arms has been beaten or injured in some way, so that he has almost lost the use of it; and both of his feet have been badly frozen, and for want of care are now covered with proud flesh and ulcers. This boy is very feeble, and is entirely confined to his bed. A person who has seen men flogged in the British army and navy, says the severest punishment of the service never leaves the culprit so badly marked as these boys are, and the great wonder is, how the poor creatures could have survived this treatment at all.

The offence for which these boys were punished, we know not, neither do we care. It is said to have been trifling. But no offence whatever could justify the superintendent of that School, in thus beating, lacerating, freezing and starving two poor, weak children, only nine or ten years of age, who were placed as boarders, (not as pupils,) under his guardian care, for their moral and intellectual good! Of Mr. Locke, personally, we know nothing; but unless these things can be explained, we shall look upon him as a monster in human form.

The friends of the boys went down to the Island, by accident. It was a long time before the boys were produced. They were both out of doors, digging mud, and yet were scarcely able to walk.

Mr. Locke was asked what he had to say, in defence of such a spectacle. He replied, "I shall answer no questions!" If this is his spirit, the people will compel him to answer. The Farm School has been estimated by the citizens of Boston, as a highly valuable institution, and it must not be suddenly destroyed.

We are informed that the case of the boys above named is not a solitary one; but that many of the pupils have been beaten, frozen and starved, in a similar manner. These lads, themselves, informed us that they knew three boys who were in a condition nearly as bad as themselves. Whether these things are true, or not, we cannot say. But what we do state positively, we have seen with our eyes, or we should hardly credit it. The appearance of the boys reminded us very strongly of the sufferings of poor "Smike," in Nicholas Nickleby; and the Farm School, under Mr. Locke, must have resembled, in many respects, the Do-the-boy's Hall, which even in the densely populated regions of London, has been thought to be without a parallel. But Old Squeers, even in fiction, never approached that degree of heartless cruelty practised by Mr. Locke.

Circumstantial Evidence.—We find the following account of a strange affair in the London Globe of the 12th of March, which, if true, furnishes another striking illustration of the uncertainty of circumstantial evidence, and the terrors, surpassing all of which imagination can conceive, that environ the miserable wretch doomed to a public execution.

A French paper called the Audience contains a letter from a private correspondent, dated Gibraltar the 25th ult., which states that an opulent British merchant named James Boxwell, long resident there, had been tried and convicted of the murder of his daughter, on circumstantial evidence, and that on his way to execution the convict saw in the crowd among Englishmen named John Keats, who had been extremely active in collecting evidence against him. The convict expressed a desire to die in peace with all mankind, and to pardon the person whom he had considered his greatest enemy. When the convict reached the scaffold, the executioner was preparing to execute the sentence of the law, when a voice was heard in the crowd exclaiming—"It is I that am guilty, and not the convict."

This exclamation was made by John Keats. He confessed that it was he who had carried off James Boxwell's daughter; that he had cut off her hair during her sleep, and stolen one of her dresses, which he steeped in blood; and that the generous pardon granted by her father had caused him to reflect on the enormity of his crime. The executioner immediately withdrew the rope from the convict's neck and the cap from his face, when it was discovered that he was dead from the effects of terror. The atrocious John Keats was conducted to prison amidst the execrations of the populace, who wished to tear him to pieces.

Climate of America.

The greater coldness of the American climate compared with that of the same latitude in Europe, has long been a subject of general remark. Many are the theories which have been advanced for explaining this phenomenon. It is maintained by some philosophers that the eastern coast of every continent is colder than the western, and that the climate of the United States corresponds with that of the same degree of latitudes on the eastern coast of Asia. In accordance with this theory it is also asserted, that the western coast of America is not colder than the same latitude on the western coast of Europe.—This last fact is not sufficiently well established. The most probable theory for the explanation of these differences of climate, is that which refers it to the settled or cultivated state of the countries of Europe on the one hand, and the comparative wild state of the continent of America on the other. In the "Letters of Agriola," by a Mr. Young of Nova Scotia, the latter theory is well maintained. He shows that the climate of Europe, in the time of Julius Caesar, was very unlike that of America, at the present time. The authors of his time speak of the Tiber as being frozen, so as to admit of crossing with loaded wagons. Ice even in the smallest quantities, is now seldom or never seen on the Tiber. This fact is well established by the writers of antiquity. Mr. Young accounts for the change by attributing it to the expiration of forests and the draining of morasses in part, and in part to the increase of population and consequent evolution of animal heat, and the warmth communicated to the atmosphere by artificial fires, and lastly to the extension of tillage, supposing the process of putrefaction to be capable of generating heat. He thinks the same cause will produce the same changes in the American climates. But this amelioration will take place much more rapidly in the climate of America, because the progress of settlement by civilized people is much quicker than it could have been in Europe in the barbarous ages. The experience of life, indeed is now sufficient to mark the most important changes. Within the last few years, the climate of Canada and the northern parts of the United States have become considerably milder. The author, however omits to take notice of the fact, that during all this time, while the Northern climates have improved, that of the Southern States has evidently deteriorated and become colder.—Boston Evening Gaz.

Fossil Remains.—We saw on Saturday, in the study of Dr. Perkins, some remains of the Fossil elephant or mammoth, and other animals, brought here by the captain and mate of the brig Maryland, from Columbia river. They consist of the tusk and one of the small molar teeth of the mammoth, besides several bones which Dr. P. has not yet certainly ascertained. Also bone of the fossil ox, besides specimens of other petrifications. These remains were taken about 45 miles from the mouth of the Walhammet, a tributary of the Columbia, in lat. 44 N., and above 90 miles from the ocean. They are the most interesting antique curiosities, we have seen for some time past.

It is much to be wished that the example of Capt. Couch and the crew of the Columbia, in bringing home curious specimens of nature and art, were more generally followed. By a little care and attention our sea-faring people might do much benefit to the cause of science, and greatly aid the researches of the student. There are many people who will go over a whole continent, and be just as wise as they were when they first started, while there are others who would not go over a ten acre field at home, without learning something, and observing matters which might tend to the advancement of science and art.—Newburyport Herald.

The Bowden Square Baptist Church and Society have unanimously extended an invitation to Rev. Robert W. Cushman of Philadelphia, to become their pastor.

Improvement in Rail Road Cars.—We understand that an improvement in Railroad cars has lately been patented, which promises to add considerably to the comfort of travellers. The improvement consists in the manner of hanging the car, by which lateral springs are introduced between the wheels or carriage and the body of the car. The effect is to relieve the car from that vacillating motion so unpleasant to passengers, to obviate all the sudden sideway motion, and very greatly to lessen the jar, rattling and noise. The improvement has been tested on the Eastern Railroad, one or two cars, constructed, having been in operation for several weeks. Messrs. Davenport and Bridges, and Stephen A. Chase, are proprietors of the patent right.

Mercantile Punctuality.—It is stated in the Boston papers, that Mr. Bancroft, the collector of the port has collected more than ten millions of dollars of revenue, and every bond which has fallen due is discharged. There is not now a single instance of default on the part of any merchant during his official term.

Popery. The London Morning Herald makes an admission which will somewhat start those of our readers who are opposed to Popery. It quotes and endorses a statement in the Edinburgh Review, that for the last 200 years Popery has been on the advance in Europe—that it is in vain to look for its overthrow from the advancement of science and education,—that, in fact, Popery is unconquerable and will last, in one form or other, to the end of the world.

A Branch of the Western Railroad from Boston to Albany will be opened this week to Chester—twenty-eight miles from Springfield, Mass., and within twenty-two miles of Pittsfield. The latter place is already connected with Hudson, N. Y., by a railroad; so that travellers from Boston may now reach the Hudson river all the way by steam except the small gap above mentioned. Before the close of the year 1841, it is expected that the whole distance between Boston and Albany, except eight miles, will be completed.

Scriptural Defence.—A young preacher in Ohio, a year or two since, was arraigned before the quarterly meeting conference on a charge of having assisted a slave on his way to Canada. When called upon to make his defence, he rose and said in a solemn manner, "I saw a stranger and I took him to my house, and I fed him, he was naked and I clothed him, and when he departed I sat him on my own beast, and helped him on his way." This solemn plea had its due effect; and the complaint was dismissed without further investigation.

Youth's Cabinet.

Cabinet Furniture and Chairs



LANSDOWN WOOD, Agent, at his Ware Rooms Main st., a few doors south Thomas's Temperance Exchange, WORCESTER.

Has for sale, and is constantly manufacturing a variety of CABINET FURNITURE, consisting in part of Sideboards; Secretaries; French Bureaus; Grecian, Dining-Pembroke, Work, Centre and Card Tables; Adams's patent seat beam Bedsteads, and various other kinds, and a large assortment of Sofas and Mahogany Rocking Chairs.

Mahogany Looking Glass, Portrait and Picture Frames. Palm leaf and Hair Mattresses and Pillows, &c. CHAIRS of every description, for sale Wholesale and Retail, at the above place, as low as can be bought elsewhere.

Purchasers are respectfully invited to call and examine for themselves at the prices and quality.

SIGN, CHAIR & ORNAMENTAL PAINTING.

And Gilding, done at the same place by FRANCIS WOOD.

Worcester, April 8, 1840.

One Price Temperance Store!

WINDSOR HATCH & CO.

WOULD inform their friends and the public that they have taken the Store formerly occupied by Pitt Holmes and Co., on Front Street, near the Canal, which will be found as good an assortment of

WEST INDIA GOODS

as can be found in Worcester. The whole Stock of goods is new, and will be sold CHEAP on the ONE PRICE principle, for cash or good credit.

N. B. Goods put up to order on as favorable terms as though the purchaser were present, and sent to all parts of the town and county.

WINDSOR HATCH.

Worcester, May 5, 1841.

NOTICE.

THE Subscribers beg leave to inform their friends and the public, that they have taken the Store formerly occupied by S. D. SPURR, Stone Block, corner of Main and Central sts. where they are prepared to offer a general and full assortment of

Dry Goods and Groceries.

As our goods are all purchased for Cash, customers may rely on decided bargains. The public may rest assured that the old character of the store for fair dealing will be retained. A share of the public patronage is solicited.

L. & D. M. WARREN.

Feb. 24.

THE MASSACHUSETTS CHARITABLE MECHANIC ASSOCIATION announce to the public that their THIRD EXHIBITION for the encouragement of Manufacturers and the Mechanic Arts, will be opened at Quincy Hall in the city of Boston, commencing on MONDAY, SEPT. 20, of the present year, and continuing on TUESDAY, SEPT. 21, of the present year.

The officers and trustees for the year 1841, having been vested by the Association with full powers to make the necessary arrangements, respectfully invite Manufacturers, Mechanics, and Artists, the ingenious and scientific, to offer for Exhibition and Premium, articles in every department of Art, Science, and Taste, choice specimens of native skill and ingenuity, useful labor-saving machines, implements of husbandry, and new models of machinery in all their varieties; in fine, every species of article for any useful or ornamental purpose, made of wood, stone, metal or other material. The products of the loom, of silk, cotton, wool, hemp, flax or hair—and all articles devised by female ingenuity, or wrought by their industry, will have a proper place in the exhibition.

Medals (of gold and silver) or Diplomas will be awarded for all articles of merit deemed worthy of such distinctions; and the Managers pledge themselves that such impartiality will be observed in the distribution, and that competent judges shall be appointed, who in no case will be competitors for premiums on articles exhibited.

In the fairest competition of this nature will meet the early attention of the Manufacturers and Mechanics of Massachusetts, as well as of sister States, (whom we shall be proud to meet in this glorious field of competition) the Managers earnestly solicit arrangements to be made, and a fair and full opportunity for a display of every article which may be entered on or before the 15th of September; and although they will not exclude such articles as may be afterwards offered, yet they cannot promise them so conspicuous a place in the Exhibition as those which will have been earlier entered.

Articles intended for Exhibition must be delivered to the Superintendent at Quincy Hall, on or before Wednesday, Sept. 15.

Articles may be offered by Apprentices, (by permission of their Masters, who, if required must give their names, ages, and the time they have served as apprentices) which will be registered, but will be judged as the productions of Apprentices.

Arrangements will be made exhibit, in operation, any working models that may be offered, which will render the Exhibition useful and interesting.

Communications relative to the Exhibition may be addressed to WILLIAM WASHBURN, Superintendent, or HENRY W. DUTTON, Secretary, 10 and 12 Exchange Street, (post paid).

Boston May 12. JOSEPH LEWIS, President.

Cheap Goods!!

FROM NEW YORK AUCTIONS!!

WE are this week receiving from NEW YORK AUCTIONS the largest assortment of cheap goods ever offered in Worcester.

Some idea of our general prices may be obtained from the following enumeration:
Cotton Hose for 8 cents.
Linen Hds for 12 1/2.
Bonnet and Cap Ribbons from 1 to 12 1/2 cts.
Fancy Hdk's for 25 cts.
Calico for 4 cts.
French Prints for 17 cts.
Cotton Netting for 12 1/2 cts.
Cotton Hdk's 4 cts.
Real French Linn from 17 to 25 cts.
Mousseline de Laine for 1 1/2 the dram.

Customers have only to examine our stock to be convinced that it is at least 25 per cent cheaper than any stock in Worcester.

HENRY H. CHAMBERLIN CO.

Worcester, May 19, 1841.

Broadcloths, Cassimeres, &c.

100 PS. Broadcloth, from 1,00 to 4,00 per yd.

125 PS. Cassimeres, from 50 to 1,00 per yd.

80 PS. Satinets, from 20 to 75 per yd.

This week receiving and for sale, by

ORRIN RAWSON.

Worcester, April 7, 1841.

New York Auction Goods!

Fifty per cent cheaper than can be found at any other Store in Worcester.

THE Subscriber is this week receiving from Auction and other sources—

120 Packages of new and desirable Goods, among which may be found

Plain and Satin Stripe Challies—Rich Figured Stripes, Plain and Satin Silks—Printed Lawns and Muslins—Figured Eolaines—Figured Tagelines—Printed and Figured Alpines—Plain, Printed and Satin Stripe Musselins—Laines—English, French and American Prints—Flannels, Stripes and Checked Cambrics and Muslins—Linen Cambrics, Lawns and Hdk's—Swiss, Book and Mail Muslins—Fancy and Robust Laines—Black Lace, Honiton and Mourning Veils—Broad Cloths—Cassimeres—Satinets—Vestings—Summer Stuffs of all kinds—Fur Caps—Boots and Blended Coverings and Shirts, &c.—The above, together with a great variety of other Goods will be sold CHEAP ENOUGH. All persons in want of the best Goods at the very lowest prices, will please to call on

ORRIN RAWSON.

Worcester, May 12, 1841.

Removal.